

18

Section 4.2.11

11

[illegible]

September 1, 1966

Section 4.1.5

11. Calvin theorized photosynthesis in plants.

EDITORIAL NOTES.

Not long ago, in one of the papers devoted to the interests of the Arya Samaj, there was a short article passing criticism upon the Brahmo Samaj for its devotion to the Christian Scriptures. The author of the article said that while the Brahmo Samaj professed to seek for truth in all quarters and from all sources still its members were more given to studying and preaching the Bible than they were the religious books of their own country. The explanation given of this interesting fact was that the members of the Brahmo Samaj were not sufficiently conversant with Sanskrit, and therefore unable to appreciate the literature of their "motherland," otherwise they would certainly leave the religious books of the Christians for the much more satisfying teachings of the Indian sagas.

As we read this explanation we were impressed with three things. First with a peculiar difficulty that seems to exist in certain minds viz—the difficulty of being *fair and square*. The editor of the Nub Afshan has the deepest sympathy with every effort on the part of Indian people towards reform. In so far as the Arya Samaj is striving in all sincerity for the preservation of what is good in the old regime, and in helping young India toward the point when it can wisely choose for itself from the great multiplicity of new customs and destinies presented for its acceptance, this society has the warm approval of the Nub Afshan. But there is one thing which always causes distrust, and is a source of real grief to the editor, and this is the spirit of unfairness which pervades so much that is said and written by the leaders of this movement. Taking that present instance as a case in point, it is a *gratuitous* assumption that the members of the Brahmo Samaj are turned away from the religious books of this country by their lack of Sanskrit. No arguments are presented to show that this is the case. No tables of statistics are placed before us that we may judge fairly whether the statement be true or not, that the Brahmo Samaj is as a body less capable of passing judgment upon Sanskrit Literature than the Arya Samaj.

The second thought that comes to us is that when a man sets himself the task of seeking for truth, and deals fairly with the materials at his command, he is sure to come back to the Bible and some form of its teaching. The reason is plain enough. We are told by scientists that the sands of all rivers contain more or less gold. It is impossible to pick up a handful of the grey dust by any river bank, without lifting one or more tiny particles of the precious metal. This does not justify any man, however, in spending his lifetime by the Thames or the Ganges in the search for the

little gold that may be found in their beds; if he would become rich he must go to the Yukon where the lucky treasure lies in abundance. In the same way, it is incontrovertible that every religion contains more or less truth, more or less of that which will make a man's soul rich; but one who is sincerely eager for the *abundance* of the knowledge of God, will not spend his time groping in the sand for the particles, he will go where the gold is to be found in nuggets, and where every voice lies before him like a vein leading into unknown treasure mines below the surface. The Bible, with its multifarious interpretations is just such a mine. The tired thought which comes to us is akin to the first. Why will not our Arya Samaj friends give up the hopeless task of trying to prove that the Sanskrit books teach what real Sanskrit scholars everywhere know and say they do not? Orthodox Hindus join with European and American scholars in protesting that the Arya interpretation of the ancient books of India is incorrect. Claims are made for them which are utterly groundless; and it is no credit to the scholarship of the Arya Samaj movement that it blindly persists in maintaining what careful critics, Christian and Non-Christian, say and prove to be untrue.

Sanskrit literature is great enough to need no false interpretations to make it a power in the world of thought; and the true friends of India and its store of ancient learning, will only injure their own cause by departing from the strict line of honest, fearless exposition of what was written by the sages in the way that those sages meant it.

Do not flinch from suffering. Bear it silently, patiently, and be assured that it is God's way of infusing iron into your spiritual make.

A man can build a mansion,
And furnish it throughout;
A man can build a palace,
With lofty walls and stout;
A man can build a temple,
With high and spacious dome;
But no man in this world can build
That precious thing called home.

So 'tis a happy family
Of women far and wide
To turn a hot argalane
Into something else beside,
Where brothers, sons and husbands, tired,
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom, home.

Is a
periodical
States Co
that the s
"That my
is wanting
and we to

More
1843, and
these ind
force—a l
one-half l

Of cou
of the o
regions;
died mag
magnetic
where.

There
the magn
in parts,
was nev
unfailing
know the
to increa

It is t
lifted up

There
interpac
lier than
forces co
kept fro
gins sym
harmony
The
center of
attracti
society.

In c
It is w
these m
ward an

It is
world is
high, el
ped abo
pounds
the com

THE MYSTERY OF MAGNETISM.

REV. G. B. F. HALLOCK, D. D.

In a recent number of one of our leading religious periodicals it is stated that Dr. L. A. Bauer, of the United States Coast and Geodetic Survey, appears to have proved that the sum of the earth's magnetism is growing less. "That mystic power which holds the needle to the pole is waning." Perhaps some day our compass will be useless, and we must steer our ships by wireless telegraphy.

More or less accurate observations are available from 1843, and full observations from 1890 to 1900. A study of these indicates an annual loss of 1-2400th in the magnetic force—a loss which, in sixteen hundred years, will reduce one-half the present intensity of the earth's magnetism.

Of course, little is known about the magnetic conditions of the oceans, and of sparsely inhabited or unexplored regions; the vast reaches of the Pacific are soon to be studied magnetically, and, perhaps, it will be soon that the magnetism there is increased enough to balance the loss elsewhere. This, however, is not considered likely.

There is an attraction, however, more mysterious than the magnetic force, that wraps itself around the earth in all its parts, and this attraction increases from age to age. It was never so strong as it is today. It furnishes a compass unerring and powerful over all the seas of existence. We know that it can not pass away, but must continue endlessly to increase.

It is the magnetism that draws all men to him who was lifted up upon the Cross of Calvary.

There are no bridges from world to world. But the interspaces are filled with threads finer than silk and tougher than bars of steel. By these magnetic and electrical forces contact reigns and a great brotherhood of worlds is kept from dissolution. Thus the material world is an infinite symphony, and every world is a note in the wondrous harmony.

The Cross is the world's magnetic center. It is the solar center of the spiritual universe, governing, by its heavenly attraction and gravitation, the ebb and flow of human society.

In other words, Christ is the world's great attraction. It is not axioms, it is not systems, not dogmas, valuable as these may be, but the person of Christ that draws men toward salvation and a life of purity and holiness.

It is said that the largest and strongest magnet in the world is at Willet's Point, N. Y. It is a cannon ten feet high, eighteen feet long, and has eight miles of cable wrapped about it. It takes a force of twenty-five thousand pounds to pull off the armature. By actual test it required the combined strength of four men to tear away a crowbar

applied to the magnet. It possesses enormous magnetic power. And yet that physical magnet is insignificant compared to the one referred to by Christ's words then he said: "I, if I be lifted up from the earth, will draw all men unto me."

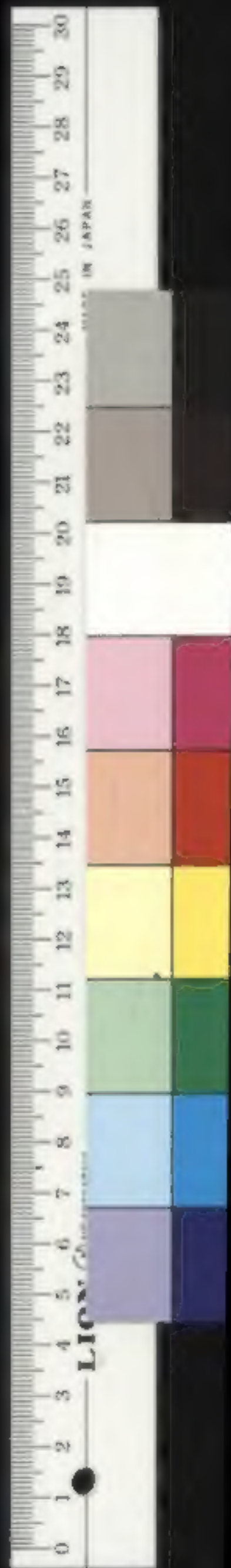
Wherein consists this attractive power of Christ? One element of his attractive power is his heroism. Jesus illustrates in his life and death the spirit of the truest heroism. He courageously undertook the enormous task of introducing into the world the scheme of human redemption; and he heroically executed the plan in the face of all forms of opposition, conspiracy, insult and ignominy. His was heroism of the highest type. Men are always attracted to such a leader.

Another element in Christ's attractive power is his self-sacrificing, forgiving love. It was as our substitute he died on the cross. It was out of his definite desire for our salvation, all unworthy as we are. Love is the mightiest force in the world. Who can describe the magnetism and conquering power of love? Some time ago, in one of our cities, a lady of exquisite culture, quietly pressures and benignant face went to see a dying girl, discredited in a house of shame. Others had reported the condition of the girl as being hopeless, her heart utterly hard, and her conscience seared. Into her presence walked this Christian woman. With a touch that cooled and healed, and with words like strains of soft music, she smoothed her hair with her hand. For a moment the dying girl thought of her early life, when she was pure and innocent. Then looking up into the face of the visitor, so Christ-like in its pity, she ventured to ask: "Would you kiss me?" In a moment the kiss was given, and in such a way that the dying girl sobbed out her penitence, and God whispered peace to her troubled soul.

No one was ever so pure as Jesus, and yet he stooped down to kiss us. He identified himself with us at the cross. Ever since men have been thrilled by the magnetism and conquering power of his love. It is love, that mightiest force in the world, that all-penetrating, persuasive and persuasive force, which the Cross brings to bear upon our hearts. "We love him because he first loved us."

Another element in this attractive power of Christ is the hope he gives of immortality and blessedness beyond the tomb. Jesus answers the questions and cravings of the human soul with regard to the future. Christ inspires men by giving the hope of life and blessedness beyond the grave. The certainty of the future life and the richness of the rewards in store for his people add greatly to the attractive power of Christ upon the hearts of men. We love life; and in him we have the hope of life eternal.

Whenever anything is drawn by a magnet it becomes a magnet itself; it partakes of the nature of the magnet.



Even little children understand this, as they rub the blade of a pocket knife against a magnet in order that the knife may become a magnet, and pick up tacks and nails, and pieces of iron. Christ on the cross draws men to himself, and every one that comes to him becomes, in a degree, like him partaker of his nature, and draws others. So it was in the case of Andrew. As soon as he came to Christ he began to think of how he could draw others to him, so he went at once to find his brother Simon.

Let Christ touch your heart, and draw you close to himself, the closer the better, for strong contact makes strong magnets. Then use your drawing power on those about you.

GOD COUNTS.

Rockester, N. Y.

A brother and sister were playing in the dining room, when their mother set a basket of cakes on the tea-table and went out.

"How nice they look," said the boy, reaching to take one.

His sister earnestly objected, and even drew back his hand, repeating it was against their mother's direction.

"She did not count them," said he.

"But perhaps God did," answered the sister.

So he withdrew from the temptation, and sitting down, seemed to meditate.

"You are right," he replied, looking at her with a cheerful yet serious air; "God does count, for the Bible says that the very hairs of your head are all numbered."

ALL SETTLED.

A man once came to D. L. Moody with a long list of theological questions. Mr. Moody said he would answer if the man would do one thing. "What is it?" he asked. "Well, you go and give yourself to the Lord and become a Christian; then come with your questions and I will answer them." The man went away, and in a few days came back and told Moody that he had done as he told him, and that they were the happiest family in the city. "Well," said Moody, "where are your questions?" "Oh, I have none now; they are all answered; it is all plain now."

To try to make others comfortable is the only way to get right comfortable ourselves, and that comes partly of not being able to think so much about ourselves when we are helping other people. For ourselves will always do pretty well if we don't pay them too much attention.

—George MacDonald.

Four steps to happiness: 1. Accept your limitations. 2. Seize your opportunity. 3. Enjoy the good of the hour. 4. Improve the bad, and, if you can't, let it drop.

J. S. Blakie.

The Russian Order of the Cross of St. Andrew has a peculiar privilege attached to it. All who are decorated with the insignia of this distinctive Order have the right once to demand a pardon for a Russian subject condemned to death.

ETERNITY, WHERE SHALL I SPEND IT?

BY DR. R. A. TORREY.

Many years ago, when the elder Forbes Winslow was living—the most eminent pathologist in diseases of the mind that England ever produced—there came over from France a young Frenchman. He brought letters of recommendation from many eminent men in France, among them one from Napoleon III., at that time Emperor of France. Dr. Winslow read the letters, and said:

"What is your trouble?"

He said: "I don't know."

"Have you lost money?"

"No, not lately."

"Have you suffered in honor or reputation?"

"No, not so far as I know."

"Have you lost friends?"

"No, not recently."

"Then what is it keeps you awake?"

"Well, my trouble is I am an infidel, and my father was an infidel before me. But strangely enough, every night when I lie down to sleep this question rises before me, 'Eternity, and where shall I spend it?' During the night I can think of but that one thing, and I can't sleep."

Dr. Winslow said: "I can't help you, but I can tell you a physician that can." He took his Bible from a table, and turned to Isaiah LIII. 5, and read: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." There was a curl of scorn upon the Frenchman's lip. He said:

"Dr. Winslow, do you mean to tell me that a man in your eminent scientific position believes that affords separation of Christianity?"

"Yes," said Dr. Forbes Winslow, "I believe in Jesus Christ, and I believe in the Bible; and believing in Christ and the Bible has saved me from becoming what you are."

The man dropped his head for a moment. Then he said:

"If I am an honest man I ought at least to be willing to consider it, ought I not? Will you teach me?"

Dr. Winslow consented, and the physician of the mind became the physician of the soul. He showed the young man from the Bible the way of darkness into light. In

three or four days his doubts were all gone, and he went back to France with his mind at rest, for he had settled the question of "Eternity, and where shall I spend it?" He would spend it with Christ in glory.

"Eternity, and where shall I spend it?"

Thank God I know where I shall spend eternity.
Do you? —Ex

WHATEVER HE WOULD HAVE ME DO.

I asked the Lord to let me do
Some mighty work for him;
To fight amidst his battle hosts,
Then sing the victor's hymn;
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily life to fill;

I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I who had longed for conquests bright,
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That he would give me work for him,
And open wide the door—
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came;
"My child, I hear the cry;
Think not that mighty deeds alone
Will bring thee victory;
The battle has been planned by me;
Let daily life thy conquests see."

—Ex.

PHILOSOPHY.

Upon the hottest summer days
I do not lame and frown;
I just take my thermometer
And hang it upside down.
The mercury, as it climbs up,
Marks less and less degrees,
Until on very hot days
I often nearly freeze.

He who forgetting self, makes the object of his life
service, helpfulness, and kindness to others, finds his
whole nature growing and expanding, himself becoming
large-hearted, magnanimous, kind, sympathetic, joyous,
and happy, his life becoming rich and beautiful.

—Ralph Waldo Trine.

CHRISTIAN LIBERTY.

Christian liberty is not independence of law. It is the position of one under laws in which he delights. The commandments are still binding, but they are not grievous. The authority and obligation remain the same, but the heart is changed. A new affection has expelled old desires. What the soul loved, it hates; and what it hated, it loves. Pleasures which before seemed loathsome have lost their charm, and duties once oppressive are a delight. The Christian does not say, "I can not do this, for it is sin;" but "I do not wish to do it, for I am delivered from sin."

THE SLAVERY OF SIN.

Sin is slavery. "Whoever committeth sin is the servant of sin." Our first parents sold themselves. They came under the law of sin and death. A single sin is a cord. A sinful habit is a cord doubled and twisted, which, unlike other cords, does not wear out nor weaken with age, but grows stronger. It binds not only the sinner himself, but his children. We talked once to a man who, as the heir to five generations of drunkards, felt himself the hopeless slave of drink; but every man is heir to five times five, and more, generations of sinners, and is bound to slaves, which from generation to generation have grown stronger. Can he break these chains? As well might a Bunker tell his son to set himself against the empire. There is no hope, unless deliverance comes to him from without. Man is helplessly bound, "sold under sin," and there is no release save in the gospel.

Christ preached "deliverance to the captives." He came to "set at liberty them that are bound." He was the truth, and his message was, "Ye shall know the truth, and the truth shall make you free." Not only does he introduce men into the glorious "liberty of the sons of God," but by grace his image is restored. We partake of his Spirit. We are not only freed, but fitted for freedom. We receive the adoption of sons, "being led by the Spirit of God," and, with Paul, can say that "the law of the Spirit of life has made us free from the law of sin and death."

—Applied Theology.

PATIENCE AND LOVE AND SORROW.

Patience must dwell with Love, for Love and Sorrow
Have pitched their tents together here;
Love all alone will build a house to-morrow,
And Sorrow not be near.

To-day for Love's sake hope, still hope in sorrow;
Rest in her shade and hold her dear;

To-day she nurses thee; and, lo! to-morrow
Love only will be near.

—Ex.

HOME AND COUNTRY.

Heaven was home of unalloyed happiness appeals strongly to the human mind and heart. It is also called a city. Abraham "looked for a city, which hath foundations, whose builder and maker is God." But the future life is also likened to a country, to which even here we owe allegiance, as citizens, our citizenship being in heaven. The patriarchs of old confessed that "they were strangers and pilgrims upon the earth," and in so doing proved that they "desired a better country, that is, a heavenly [one]." In all these symbols there is the idea of home, and this representation of the future appeals to us as nothing else does. "Heaven is our home." Let us keep this idea of heaven ever before us. It will strengthen and cheer us amid the active duties of life and greatly comfort us in life's declining days and years.

THE DECALOGUE OF CHARITY.

One of the freshest presentations of the beautiful sermon on Christian love in St. Paul's letter to the Corinthians is that made by the Lord Bishop of Osnabrück, Pader, and Leighton, in the *Church Sunday School Magazine*, under the head of "The Decalogue of Charity." The ten commandments of that Decalogue, as he gives them, are as follows:

- I. Thou shalt suffer long and be kind.
- II. Thou shalt not envy.
- III. Thou shalt not vaunt thyself nor be puffed up.
- IV. Thou shalt not behave thyself curiously.
- V. Thou shalt not seek thine own.
- VI. Thou shalt not be easily provoked.
- VII. Thou shalt think no evil.
- VIII. Thou shalt not rejoice in iniquity; but thou shalt rejoice in the truth.
- IX. Thou shalt bear all things and endure all things.
- X. Thou shalt believe all things and hope all things.

The good Bishop says most truly, that "a Sunday-school governed by this Decalogue of Charity would be a model Sunday-school."

AN INCIDENT.

A controversy arose many years ago between the pastor of Madison Square church, New York, and a neighbouring pastor. Two brethren went to call on Dr. Adams in regard to it. He met them in the hall and said, "Brethren, I know what you have come for; that matter is all right. I have done injustice to Brother—, and I have already seen him and asked his forgiveness." Such an incident exalts our beloved brother more highly than the most brilliant speech he ever made before admiring assemblies.

DASEHRA MEETINGS,

LUCKNOW, SEPTEMBER 22-26

IN

Isabella Thoburn College Hall.

There will be four meetings each day as follows:—

7-30 A.M.	For Children.
8-30 A.M.	Morning Sermon.
2-0 P.M.	Workers' Meeting.
5-30 P.M.	Evangelistic Service.

SPECIAL MUSIC.

Amongst the speakers already engaged, are the Rev. J. Penwyn Jones, of Assam, and the Rev. T. S. Moleworth, of Mussoorie. Other Christian workers from various parts of India will participate.

The first meeting will be held on the evening of the 22nd.

SEATS FREE.

You and your friends are invited.

CHINA.

—The Rev. Arthur H. Smith, missionary, writes from China, upon "The Japanisation of China." He asserts that no European race comprehends the Chinese, but that the Japanese understand them perfectly, language and people alike. Japanese editors are on the staffs of influential Chinese papers, suggesting, informing, directing. They are the chief directors in the Commercial Press of Shanghai, which is issuing a long list of beautifully printed, attractively bound, and inexpensive school and text books of wide range and generally of high excellence. Five thousand Chinese students are now in Japan. In the Peking University, as well as in those of the provinces, Japanese professors have largely supplanted other foreigners, and are regarded by the Chinese as much more satisfactory, because nearer to them racially, and far cheaper. The Japanese are everywhere to be found in the smaller Chinese schools as well as in the colleges, teaching agriculture, chemistry, dentistry, engineering, financing, and all the clogies in the list.

—Sweet clover, placed in a room, will drive away flies, as they seem to have a deep dislike for the plant, and quickly make their escape from any place in which a quantity of it is kept.

—Cats are held in great reverence in Persia. The Shah alone has fifty of them, and each one has an attendant of its own, with a special room for meals. When the Shah travels, the cats go also, being carried by men on horseback.

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/4 per annum, postage included.

Editor: The Rev. J. A. Graham D. D. Kalimpong Bengal.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	...	Rs. 2 8
English only	...	...	" 2 8
Urdu and English	...	...	" 3 8

Terms payment strictly in advance

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	2 Months.	4 Months.	12 Months.
One-eighth column	5 Rs.	8 Rs.	24 Rs.
One-fourth	10 "	16 "	48 "
One-half	20 "	32 "	96 "
One	40 "	64 "	192 "
Full page	80 "	128 "	384 "

Notes—25% per line for one insertion, subsequent insertions 15% per line. Minimum Charge Rs. 1.

MAKHZAN I MASHIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per man Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASHIHI,
ALLAHABAD

MESSRS WYLIE BROTHERS.

LESSORS AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. Special terms will be given for large orders.

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

Wylie Brothers,

Mission Press, Ludhiana.

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Hoohyarpur—In ENGLISH, and ROMAN URDU. Rs. 3/- per 100. In PERSIAN URDU and Nāgrī Rs. 1/8/- per 100.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. Minimum order 8 copies.

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. Minimum order 50 copies.

Address THE MISSION PRESS, Ludhiana.

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B.A. and B.Sc.

For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMRA, ALLAHABAD.

C. L. S. Publications.

1	Kashf-ul-Haqiq, In Urdu, 230 pp. 8 vo.	8 as.
2	Madrh ki Talim, Boards & Cloth 320 pp. 4 as. & 8 as.	
3	" " " Roman Urdu 8 as. & 12 as.	
4	Rampal Singh Boards & Cloth, 143 pp. 2 as. & 4 as.	
5	Do. do. do. (Roman) 165 " 2 as. & 4 as.	
6	Him's Quest, yā Talāsh-i-Haqiq, 114 " 3 as. & 6 as.	
7	Do. do. do. Roman 133 " 3 as. & 6 as.	
8	Stories of Noble Women, 165 " 3 as. & 6 as.	
9	Hālat i Jāpān Boards and Cloth 125 " 3 as. & 8 as.	
10	Story of Chandra Leela, Do. 120 " 2 as. & 6 as.	
11	Do. do. do. Panjabi ... 2 as. & 6 as.	
12	The Highest Honour ... 2 as. & 8 as.	
13	The Incarnation of Vishnu, 128 pp. Paper 2 as.	
14	Transmigration or Eternal Life, 65 " do. 1 as.	
15	The Home of the Bishop. 30 " do. 1 as.	
16	Hindu Pilgrimage ... 34 " do. 6 pie.	
17	History of the Plague ... 42 " do. 6 pie.	
18	Vedic Sacrifices, ... 20 " do. 3 pie.	
19	Vedic Worship ... 20 " do. 3 pie.	
20	Eternity of the Vedas ... 16 " do. 2 pie.	
21	True and False Charity... 16 " do. 3 pie.	
22	The Necessity for Cleanliness 16 " do. 3 pie.	
23	Animal Worship ... 16 " do. 3 pie.	
24	On Marriage ... 1 as.	
25	Hindu Festivals ... 6 pie.	
26	On Nursing. In English (pet) ... 1 Rs.	
27	Punjabi Primer ... 3 pie.	

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT
LAHORE, ALLAHABAD, LUCKNOW AND
LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

Publications of the
American Tract Society.

Yish Masih kaun hai. Urdu...	Price 1 a.
Mohall Messiah of Qadian, Urdu & English	1 a.
Greatest Discovery Exploded, Urdu and English	1 a.
Fauzul Azim, Urdu, Boards & Cloth	2 as. & 4 as.
Bhajan aur Gurbani for Village Christians Urdu	3 pie.
Do. do. do. Panjabi	4 pie.
Do. do. do. Nagri-Panjabi	6 pie.
Prayers for Every day, do. Panjabi	6 pie.
Gem Tracts Urdu, tinted paper, and in packets	8 as.
Gem Tracts English in packets of 100 each,	8 as.
Religion of Islam Urdu,	1 a.
Only Believe Urdu per hundred	4 as.
What it is to be saved Urdu do. do.	1 p.
Muslim Doctrine of Sinless Prophets Urdu	3 p.
The Bible and Science ... do. ...	3 p.
Miracles by B. B. Roy ... do. ...	6 p.
Adam, where art thou (Moody) ... do. ...	6 p.
What think ye of Christ (Moody) ... do. ...	5 p.
Evidences of Christianity (B. B. Roy) do. ...	6 p.
Safety, Certainty and Enjoyment ... do. ...	6 p.

OTHER PUBLICATIONS.

	Rs. As.
Westminster Shorter Catechism, Roman Urdu...	0 1
Do. do. do. Pers. Urdu...	0 1
Westminster Confession and Shorter Catechism...	0 5
Roman Urdu Qu'ān, wide margin Cloth	4 0
" " " " Sheep	5 0
Roman Urdu Hymn book—Cloth—Music	3 8
" " " " large type, Cloth	1 4
" " " " small type, Limp	0 8
Rusum Nama—Book of Forms R. U. Cloth	0 8
Greek—Urdu Lexicon, New Text, cloth.	1 0
Plants of the Panjab and Sindh (Atchison)	1 0
History A. P. Mission 1834-78	0 8
Report Conference 1861.	1 0

These books will be sent to any address in India
V. P. P.
Address, LUDHIANA BOOK STORE
MISSION COMPOUND, LUDHIANA.

The Presbyterian Widows' & Orphans' Fund

This Fund was founded in 1847. Over 300 persons have joined it. In 60 years 65 widows and families have received over Rs. 75,000 in pensions. This is Rs. 300 more than the members have paid in subscriptions. Present cash capital is over Rs. 42,500.

Rates lower than in any similar Pension Fund.

Any Indian Christian, man or woman, may join.

Pensions for old age, for widows, for widowers, for orphans.

Send post card, asking for Prospectus, to

REV. WALTER J. CLARK, M. A.,
MANAGING DIRECTOR,
NAULAKRA, LAHORE.